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John E. Zercher

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Evangelical **VISITOR**

October 10, 1971



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From the Editor

"Attica" will be in our vocabulary a long time. If Christians are to be where the needs are then we need to be involved in a ministry to the prodigals of our society. The editorial bears upon this area of need.

The Mount Pleasant congregation moved into their new sanctuary on August 22 after worshipping for over seventy years in their original meeting house, dedicated in 1900. The pastor presented the message of that first service (August 22) in the form of the church speaking to those who worship there. The message had a sufficiently wide appeal to share a portion of it with the readership of the *Visitor*.

The editor of the Gospel Herald is a perceptive and sensitive Christian and churchman. The short article "Those at Ease" could well serve as a check sheet as the congregation "counts down." Why not call a special church board meeting to study this "tract for the times."

This issue brings Part II of the "Messiah College: What and Why?" Although a bit "heavy" it warrants our reading. There is news concerning Messiah on pages eleven and fourteen.

The review of *The Third World and Mission* by former missionary and missions page editor, Mary C. Kreider should send us to the bookstore (Christian Light Bookstores) to purchase the book and to read it. We are aware of the great changes in our own culture in the last fifty—indeed the last ten—years. But these changes are not as great as those occurring in those cultures where the missionary has gone—in the Third World. This article—and this book—helps to bring us in the United States and Canada abreast with these changes—and their meaning.

East India, where part of our heart should be, just will not go away. Added to the immense suffering of the Pakistani refugees are the record-breaking floods which have hit the area.

I recall being seated in my parents' car parked along a downtown street in Abilene, Kansas. It was a Saturday night in the late twenties. While waiting for my parents to return to the car I observed a young married couple standing by the curb. She was crying. He was sober. My intuitive observation was, "The money was not reaching."

If my intuition was correct that was not the first couple nor the last for whom the money did not reach. How couples and families live with the fact that income is usually limited while wants have no limit is a crucial factor in the life of a marriage. The article by Lester Fretz on page twelve treats on this all too familiar and crucial factor in the relationship of the family.

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"I Was in Prison . . ."

The events at Attica have brought to our attention in a traumatic manner what we have known all along: the problem of crime and its attendant areas of justice and correction is extremely serious and among the most difficult in our society.

Crime continues to increase faster than the population. The average age of those involved continues to decline. Although only a minor percentage (one in five) of crimes are "solved" our courts are bogged down and justice is delayed. Our penal institutions are overcrowded and although they often bear the hopeful title of "correctional institutions" their results belie their name, for a high percentage of those who pass through return.

Society is divided on how to meet this growing problem. Increased police power, stricter enforcement, streamlined court procedures, less sympathy for the accused, less leniency by the courts, and larger penal institutions are advocated by many.

There are those who find within our society social causes of crime. They see the need to deal with these conditions— injustice, hopelessness, and poverty—if we are going to stem the tide of crime that is inundating us.

Other observers see the issue not solely in terms of punishment and environment but in terms of a spiritual wasteland and vacuum in our society in which respect for authority and the rights of others and a regard for moral absolutes have broken down. The problem is a spiritual one. The solution is spiritual. Man is in rebellion against God, his fellowman, and himself. The decadence of a culture of which one of the characteristics is a disregard for the rights of others gathers momentum which can only be reversed by a deep and wide moving of the Spirit of God.

Society needs laws and their enforcement in order to be protected from those whose own standards and behavior threaten the well-being of that society. Respect for law is closely tied to the justice of the laws and their just enforcement. But the response to the present crisis by the passing of more laws, the increasing of police forces and the building of larger prisons with higher walls seems a dead-end street. This surely must be one of the lessons of Attica!

Any hope which we have must lie in a combination of the other two courses of action. It must be a combination. Neither one by itself will be an honest approach to the problem. There must be a combined concern for removing those conditions which destroy men and also for providing those spiritual resources which build character and change lives.

To deny that man is not influenced by his environment is to deny all that we teach concerning the importance of the home, discipline, nurture, and influence. To assume that there is a fair system of justice for all—rich and poor, black and white—is to leave unanswered some hard questions. If one believes in the common origin of the human race—that black and white are of common origin; if one believes that all fell in the Fall—white as well as black—how does one account for the fact that at Attica 85% of the inmates were black, while blacks and other non-whites represent less than 9% of the population of New York State.*

But to assume that by remedying the social causes of crime and providing justice for all we will resolve the problem is highly questionable. One of the characteristics of the situation is the growth of crime in affluent suburbs. Criminal behavior is not really answered in terms of the social environment—it may grow faster in certain social climates and soils but its origin lies elsewhere. Its origin lies in the very nature of man. Here lies the hatred and selfishness and alienation that manifests itself in criminal behavior.

The problem which has its roots in the nature of man has its solution in the provision of God. In His offer of grace there is reconciliation and deliverance from selfishness and hatred. Man the sinner needs the experience of conversion.

The evangelical response to this insight is not found in sending Gospel Teams to jails or the announcement of a two-weeks revival to which a few of the faithful will come. Rather the answer is found in those expectations of Christ which will be one of the determining marks at the Judgment.

"I was in prison and ye came unto me."

We need not be members of a ghetto congregation to fulfil this call of Christ. There are in all of our communities men and women, youth and adult, who are or are fast becoming turned against society and are already or will be in trouble with the law and the courts. Should not individual Christians and congregations be available to our local law enforcement agencies as a resource to provide love and counsel, friendship and understanding, to those who have known little of any of these?

Is there not the need and the opportunity for a Christian community to accept into society those who are returned after years of incarceration? Would we not be fulfilling Christ's call if we would go the second mile in providing employment for such in firms where there may be more than the average Christian environment?

Is there not a call for persons with Christian motivation and understanding to choose vocations which would bear directly in a ministry to this increasingly crucial area of our community life? The opportunity for a redemptive ministry in law, social work, probation, and counseling appear unlimited. Such involvement is beginning to happen in Youth for Christ's Life Line outreach. Jim Vaus demonstrates that it can be done in the urban setting. Half-way houses are being established by congregations. These are signs of hope.

Is not this an area to which the Commission on Peace and Social Concerns should give guidance? Would not this be an appropriate concern of Messiah College in the structuring of curriculum and the counselling for vocations? Might this not be an opportunity for a congregation to put its life where its preaching has been and really see if God's grace and Christian love will do what we have been so piously saying it would?

Or shall we build more Atticas?

* Population data 1960 Census. The percentage of non-whites has no doubt increased as of 1971. 1970 Census figures were not readily available.

For the final service in the "old" Mt. Pleasant Church the pastor, Harry Bert, entitled his sermon "The Voice of the Mt. Pleasant Church." At the initial service in the new sanctuary he used a similar title—"The Voice of the New Mt. Pleasant Church." It is an abridgement of this second sermon that appears on this page.—*Editor*

The Voice of the New Mt. Pleasant Church

I am the new Mt. Pleasant Church. I have just been born. I am new and young, and have much to learn about people, about God, and about the world around me. I stand here as a monument to about 10 years of planning, to many hours spent in Building Committee meetings, to many trips made to observe other churches, to many thousands of dollars cheerfully given, and to many days of volunteer work.

One year ago on this Sunday (it was Aug. 23, 1970) you gathered under the trees on the parking lot. You stood on a line showing where my walls would be built and broke ground so that work could begin on me. It was a rainy day and you were uncertain about whether or not you would be able to have the ceremony as planned. But the Lord brought the rain to a stop, and the weather was suitable for the groundbreaking to take place. Your pastor had given a message in the old church on the text found in Psalm 127:1, "Except the Lord build the house they labor in vain that build it." He referred to King David's preparation to build a house for the Lord as recorded in I Chronicles 29. He pointed out that it is foolish to try to do God's work without His blessing upon it, and that God uses men to do His work.

How impressive it was when you joined hands as a visible token of unity and cooperation, as you sang, "Blest Be the Tie That Binds Our Hearts in Christian Love," and Rev. Earl Martin, Jr., led in closing prayer.

I'm glad that I am well built; strong, sturdy, and substantial; big, beautiful, and beckoning. Look at my arches, see how heavy, and high, and handsome they are. Look at my steeple outside. It points straight up to God. It is white, which stands for purity and holiness. My features can contribute much to a spirit of worship and fellowship. But remember, I am just stone, and wood, and metal. I have no soul of my own. *You* must add that. I am just a cold, lifeless building with a roof, floor, and four walls.

You can come here week after week and go through forms and routines without really worshipping God. I hope

that doesn't happen. I've seen and heard enough already to know that there are many people who have problems that they want to have solved, they have needs that they want to have met, they have burdens that they want to have lifted, they have sins that they want to have forgiven. I want to be a place where all of this and more can happen. I want to be a place where God's Word is proclaimed boldly, simply, and clearly, where it is studied regularly, diligently, and honestly, where you can share your joys and sorrows, your tests and temptations, your victories and failures. As you bear each others burdens the bonds of love will be deepened, and you will learn to be more understanding and sympathetic toward each other.

In the May-June issue of *The Christian Reader* there is an article entitled, "Behold, How They Shun One Another." It is taken from the book, "The Church at the End of the Twentieth Century," by Francis Schaeffer. The author is director of an international teaching ministry called L'Abri which means "Shelter." It is located in Switzerland and is an exciting experience in love and compassion.

Mr. Schaeffer writes, "We are driving the young away from us in school, in our churches, and very often even in our families. If they are different from us in the smallest detail, even the most unimportant and unessential detail, we shut them out. We have no love, no compassion for them unless their life styles match ours. There is no community in the church today." He welcomes youth of all races, nationalities, and life styles into his community. He says, "They sit with their bare feet, their blue-jeans, their weird clothes, and they learn that it doesn't matter to us. Many a time our little chapel is jammed—and not for 20 minutes, we preach for an hour and a quarter."

He continues, "In reality, therefore, I don't think we have to worry much about the youth. What we have to worry about is the church. If the church is what it should be, young people will be there. They will come in their own way, but they will come from the ends of the earth if the church is even just a

little bit of what God meant it to be."

Oh how much I hope that it cannot be said of those who worship in me, "Behold, how they shun one another," but "Behold, how they love one another."

In the few months that I've stood here beside my older sister in whom you've worshipped for so many years she has shared some concerns with me. During the warm, quiet, summer nights under the starry sky we have had many wall-to-wall talks about our purpose for existing and about what should be happening in us. She has told me that there is a feeling among some that "Mt. Pleasant isn't like it used to be," that something is missing that used to be present. She believes that these remarks aren't meant to refer so much to the changes in outward appearance of the people, although those changes were very dramatic during her lifetime, but to the attitudes and relationships among people. She has heard gossip passed from one to another in the cloakrooms, restrooms, and around the corners. She has heard criticism of some who didn't do just right, or who acted a little out of line with what was expected. Nobody is perfect, everybody has weak areas, but how much better it would be to accept a person as he or she is, to show them how glad you are to know them, and to find something to compliment them on, rather than to act suspicious or jealous and to refuse to talk to them.

Only the Lord knows how many visitors have decided not to come to Mt. Pleasant again and how many who did attend here have left and changed to another church because of the thoughtless and unkind remarks or because of being given a cold shoulder by someone here.

I hope that you will never become soft on sin, that you will never become a social club and just play church. I hope that you always keep the proper balance between evangelism and social action. Do not neglect to emphasize the need of men, women, boys and girls to be born again and to become new persons in Christ. But also do not neglect to share a helping hand to people in need. Sometimes some of

your own group will need help with farm or house work, or in financial matters. You will learn of opportunities to help the poor and less fortunate in Lancaster, Harrisburg, Philadelphia, and other cities. You will have opportunity to give your money for missionary work around the world. Keep your eyes, your hearts, and your pocketbooks open. Keep your horizons high. Keep a keen edge of sensitivity on your souls and alertness in your minds to respond to the calls for cash and compassion.

As important as I am in your congregational life, I believe that it is in your homes that you will make a real impact

on your family and friends. Always remember that *I* am not the church. I am just the building in which the church meets. *You* are the church, you grandpas and grandmas, you dads and mothers, you teenagers, you children, *you* are the church, the body of the Living Christ. The church is flesh and blood persons out in the nitty gritty experiences of life. Sometimes more can be accomplished in the relaxed and informal setting of the home than in the larger more formal church service. Don't expect to accomplish in me what you have failed to do in your homes. Don't expect your church leaders to do in a

few hours each week what you should be doing every day of the week in your homes.

The days are dark, the world is worsening, the times are terrible. But where sin abounds there grace does much more abound. The darker the night the brighter the light shines. It is better to light one little candle than to curse the darkness. The opportunities for the church are overwhelming, the challenge is tremendous. Who then is willing to consecrate His service this day unto the Lord?

The voice of the new Mt. Pleasant Church.

THOSE AT EASE

John Drescher

W. T. Purkhiser, editor of *Herald of Holiness*, quotes a pastor who points out that "From Old Testament times till now a secure, stable, undisturbed, and unruffled church has meant spiritual death. That's why the prophet Amos came thundering to the sleek establishment of his day: 'Woe to them that are at ease in Zion!' That's why Jesus stung the consciences of the comfortable with His demand that eyes be opened to the misery of a neighbor, and ears sensitive to the call for compassion."

Being "at ease" in this sense refers to a lack of concern about that which really matters. It does not mean we should not receive strength and solace when we worship. We should be restored spiritually. Yet one of the greatest sins is the trading of real spiritual life and vitality for an established form of security which demands no commitment. It is the exchanging of compassion for the safety of unconcern and uninvolvedness. It is consuming on ourselves that which should care for others.

When is a church at ease? A church is at ease . . .

— When it sees spiritual, physical, and social needs, and even discusses such in depth, yet does little or nothing specifically or sacrificially to relieve them.

— When it is annoyed by those who stir its conscience.

— When it feels hurt or threatened if its program or patterns of operation are questioned.

— When there are those in its community who have soul or body needs and yet are left unnoticed or uncontacted.

— When it becomes more concerned about being served than with serving.

— When it is more interested in its committees or organization than its people.

— When giving this year is approximately the same as last year.

— When worship becomes so regularized, times of testimony seem out of place.

— When prayers are said without a feeling of fervency and love.

— When tears are absent in service after service.

— When Bible study involves only a small few.

— When the community outside the church does not know what is said or done inside the church.

— When members think of the pastor as the one who is supposed to do the praying, preaching, and Bible study.

— When working for the church replaces working as the church.

— When the differences between church members and non-Christians are difficult to discern.

— When there is resistance to those who speak against the sins in the church or in the community.

— When it is content to deal with social needs without dealing with spiritual needs.

— When it likes everything settled and predetermined in its services and is disturbed if things are not as usual.

— When it has an inner fear of a new work of God through the Spirit.

— When it can look at the wealthy or the poor in its midst and feel comfortable.

— When it respects the word of the questionably rich above the word of the godly poor.

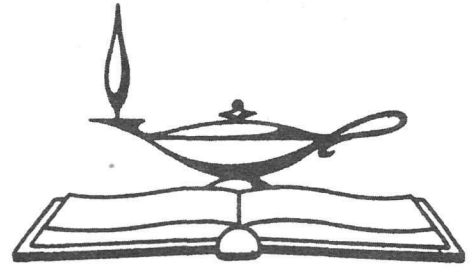
— When it can allow any sin among its members without fasting and prayer.

— When it cannot point specifically to a miracle of God among its members in the last year.

Reprinted from the Gospel Herald, issue of August 17, 1971, where it appeared as an editorial.

MESSIAH COLLEGE:

What and Why



Part II

This is the second of a three-part presentation of "The Philosophy of Higher Education for Messiah College." In Part I education was defined and the Christian world view was described as presuppositions for the philosophical stance further described here. Part III will attempt to locate the distinctive character of Messiah College and will identify specific goals as that identity finds expression in a program of higher education.

The Academic Perspective

As a college of the arts and sciences, Messiah College recognizes the educative value of those studies commonly known as liberal arts. Studies such as history, science, English, music, and fine arts when pursued primarily for their value in developing the learner's total intellectual and affective capacities, rather than to orient him toward a given vocation or profession, are properly considered to be liberal arts. By means appropriate within, and peculiar to, each of the disciplines, insights are realized, values identified, and reasoning capacities developed. The methodology in all disciplines is characterized by critical and objective investigation of the data at hand. The objective, ideally conceived, is to liberate the student from the limitations of his environment and of his individuality. This is sought by acquainting him with a broad range of studies, thus developing his latent capacities as a means to self-fulfillment and a clearer perspective of himself and his world.

The meaning of liberal arts education becomes clearer when it is contrasted with vocational and professional education. The latter forms of education concern themselves with man's preparation to earn a livelihood through performance of certain skills or services. Liberal arts education, on the other hand, concerns itself with man's preparation to participate effectively in the whole range of life activities. It does not seek to produce a plumber or dentist; it does not measure success by salary rates or by money in the bank. It measures success rather by the degree to which

the individual comes to full stature as a human being, that is, as a responsible, thinking, and communicating man living well with himself and his world and contributing positively to that world in all situations in which he finds himself.

While Messiah College provides for, and insists upon, the value of a core of liberal arts studies in each curriculum, her program recognizes the practical demands of contemporary life. The expectation that a college graduate be able to fit into the socio-economic world must be accommodated within his college training. The increasing sophistication of professional training also makes some undergraduate preparation imperative for those going into the professions. The College, therefore, effects a compromise of the pure liberal arts tradition by providing some preprofessional and professional training in her program. This permits the development of certain practical understandings and abilities in addition to the pursuit of the broader values of liberal arts studies.

Faith and Reason

Having described the two philosophical components of Messiah College separately, we need now to see them in combination. The interrelationships between the Christian world view and the requirements for educative experience are crucial and must be described. For our purposes here, these two aspects of the College may be briefly identified as the commitment to truth accessible through *faith* and the commitment to truth accessible through *reason*.

Faith and reason, in the light of the presupposition of the unity of truth, are

complementary capacities or faculties. Each permits man to perceive a distinctive dimension or panorama of truth.

As capacities or faculties, faith and reason are mutually corrective. Faith safeguards reason from the arrogance of self-assumed omniscience; it constantly reminds man that he is not the measure of all things. Reason, in turn, examines the presuppositions upon which faith ventures. It tests the assertions of faith for their consistency with the body of supernaturally revealed truth and guards against resort to authoritarianism. Either faith or reason is incomplete without the other, and an undue reliance on one to the neglect of the other will result in distortion and error.

A proper understanding of the faith-reason relationship is essential for the program of a Christian college. While, as an institution of higher education, such a college must concern itself primarily with academic goals and outcomes, it must at the same time, as a community of the people of God, provide a setting for the forthright affirmation and nurture of Christian faith.

Again, while, as an institution of higher education, such a college must encourage freedom of rational investigation in all spheres of knowledge—including that of Christian beliefs—it must, at the same time, as a community of the people of God, bear witness to the conviction of the validity of Christian faith and its world view as the frame of reference most adequate to lend meaning and unity to the educative experience.

The preceding distinction between the two roles of a Christian college is important. As an institution of higher education—a community of learning—a college must formulate goals and offer a program compatible with human endowments for learning. Its degree must represent at least minimal attainment within the reach of those endowed with a normal capacity for learning. But a Christian college is more than an institution of higher education. It is a task-related agency of the people of God, the Church. Its faculty of scholars and staff are, corporately, a visible community of the people of God—a community of faith. As such they—like

to page eleven

Religious News

PROBE '72 Executive

Norman Derstine is the new Executive Secretary of PROBE '72, All-Mennonite Consultation in Evangelism.

Derstine was appointed to fill the vacancy left by Eugene Witmer who asked to be replaced due to heavy commitments as General Manager of the Mill Stream Conference Center, Smoke-town, Pa.

Norman Derstine is Director of Church Relations at Eastern Mennonite College. His work there places him in contact with a broad spectrum of Mennonite Churches in both the United States and Canada.

An ordained minister, Norman Derstine has served pastorates in Virginia and Illinois. Derstine helped found the MENNONITE HOUR in 1951. He was program director and associate pastor at Mennonite Broadcasts, Inc., for ten years.

Kraybill Appointed General Secretary

Paul N. Kraybill, Landisville, Pennsylvania, has accepted the position of general secretary for the Mennonite Church's General Board, effective November 15, 1971.

Kraybill served, from 1958-70, as executive secretary of the Eastern Mennonite Board of Missions and Charities, Salunga, Pennsylvania, and previously as assistant secretary, 1953-58.

Under the reorganized Mennonite Church structure, approved by the Constitutional Assembly meeting in Kitchener, Ontario, August 17, 1971, Kraybill will serve as executive officer of the newly formed General Board. It will be his job to provide leadership in the transition from present patterns of organization to the new, prescribed by a carefully worked out and unanimously approved set of by-laws.

In addition, Kraybill will work as a coordinator, especially with regard to program boards—missions, education, publications, and mutual aid—and their executive officers.

Plush Florida Hotel Now Serves Fast-Growing Bible School

Hollywood Beach Hotel, Hollywood, Fla., plush vacation and convention center for some 40 years, opened this Fall as the home of what is claimed to be one of the largest and fastest growing Bible schools in the U.S.

Some 850 students are now housed in the 834 private rooms of the majestic hotel complex, which was sold to Florida Bible College for more than \$5 million. The non-denominational school was formerly based in Miami.

Rooms which had cost \$70 a day are now shared by students who pay \$10 a week. The main dining room where

gourmet food was served now dishes out franks and beans on the same fancy plates.

Florida Bible College, now 10 years old, is said to rank with the famed Moody Bible Institute in Chicago, Biola (the Bible Institute of Los Angeles), and Tennessee Temple Schools in Chattanooga as the largest Bible schools in the U.S.

Reunification Called Only Peace Hope For Northern Ireland

Following his meeting with Prime Minister Heath, Prime Minister John Lynch of the Irish Republic declared that reunification of Ireland is the only way to bring permanent peace to Northern Ireland.

He said that no firm decisions were reached at the meeting, but held that the talks were "useful." "Mr. Heath has come to know my mind much better," Mr. Lynch said, "but we did not agree on the political initiatives I suggested."

Mr. Lynch has in the past suggested the radical reform of the constitution and government of Ulster, to allow the Catholic minority in Northern Ireland more proportional, or even "equal," representation.

Wheaton College Reassembling Mastodon

The bones are there, but the "bread" is not.

Wheaton College is assembling bones of the Perry Mastodon but needs \$100,000 to complete the project.

A fund drive is currently underway to restore the mastodon to its full prehistoric glory and to prepare the exhibit area.

Couple Merges Surnames In Wedding Ceremony

Elizabeth Anne Stowe and Charles Edwin Hambrick, both students at Pacific School of Religion at Berkeley, Calif., have upon their marriage taken the name Hambrick-Stowe.

The wedding ceremony was performed at the famed interdenominational Riverside church by the couple's fathers—Dr. David M. Stowe and the Rev. Edwin G. Hambrick of the United Church of Christ.

Mr. and Mrs. Hambrick-Stowe said their decision to use the hyphenated name came after the bride began to consider retaining her maiden name.

"It's symbolic of the kind of equal relationship we feel marriage should be," Mrs. Hambrick-Stowe said.

Linkletter Urges U.N. To Change Direction of Drive on Drug Abuse

Art Linkletter, the television star who lost his daughter to drugs in 1969, came to the United Nations to plead for a change of direction of the world's campaign against drug abuse.

Appearing at the invitation of U.S. Ambassador George Bush, Mr. Linkletter asked the U.N. to fight drug abuse

by answering basic questions about human life and not by relying solely on international codes and enforcement.

Graham Plans Rome Crusade

Evangelist Billy Graham will conduct a crusade in Rome next May. Italian evangelicals invited the evangelist to Rome to conduct a crusade at a sports arena seating 25,000. The evangelist has also agreed to conduct an Upper Midwest crusade, probably at the Minnesota State fairgrounds, during the summer of 1972, according to George M. Wilson, executive vice-president of the Billy Graham Evangelistic Association.

"Extraordinary" Change In Religion Found in USSR by Anglican

An "extraordinary change" has come about in religion in the Soviet Union since the mid-1960s, a British author and expert on the USSR said in Toronto.

Sir John Lawrence, an Anglican layman and former press attache for the British Embassy in Moscow, noted that "for the first 40 years after the revolution, the only religious people in Russia were uneducated and of simple faith."

"The educated had turned against the church," he said, "but now they're becoming interested again. Intellectuals in increasing numbers, especially students, are turning to religion."

Sir John, who spent the summer in the USSR, said many Russians are returning to the Orthodox Church.

The 64-year-old Anglican rejected old rumors that former Premier Nikita Khrushchev was dismissed from power in 1964 because he became a Christian.

"All evidence is against Khrushchev's ever having become a Christian," Sir John said. "In fact, he had a more violent, more personal animosity to the church than Stalin himself..." What has now become clear is that before he fell Khrushchev had even more repressive measures in preparation against Christians than were then being enforced.

Members of a Church Form "Bail" Committee

Individual members of Covenant Presbyterian church in suburban Bellefonte (Wilmington, Del.), have organized the "Covenant Bail Committee" to provide bail for persons awaiting trial.

Charles Stanford of the Covenant Bail Committee stated: "In our great American system of law and order, the state provides that persons awaiting trial—being considered innocent until proven guilty—are not to be subjected to the hardships of imprisonment as if guilty, if they can provide a money guarantee that they will appear for trial."

"But if they are too poor to provide this bail, they are kept from freedom, from their families and occupations. Our Session has authorized the formation of this committee to help deal with this problem in a very direct and practical way."

"Dennis Clark reads the turbulence of our generation and projects a great missionary compassion into the 70's" comments William Fitch, Knox Presbyterian Church, Toronto.

The THIRD WORLD and MISSION

(A REVIEW)

THE THIRD WORLD AND MISSION, by Dennis E. Clark. Word Books, Waco, Texas, 1971. \$3.95. Reviewed by Mary C. Kreider.

As a former on-the-spot missionary in a part of the "third world," I have read this book with a saddened and disturbed understanding gained by personal observation of what the author describes, coupled at times with a regrettable sense of self-involvement in some of the failures of the past.

† † † † †

What is the "Third World?" Clark explains the term: "The *third world* is popularly used to refer to the independent nations of Asia, Africa, and South America who increasingly want to determine their destinies apart from the influences and pressures of the so-called great powers" (whether they be capitalist or communist).

We do well to become familiar with the term *third world*. It came into general use through the writings of Franz Fanon, an Algerian. Many people feel it is preferable to both the "politely condescending and complacency-producing" term *developing countries* and the term *underdeveloped countries*, which while accurate, "bestows an un-

duly 'developed' status on countries whose growth has yet been largely lopsided."¹ If *third world* is a more acceptable term, let's adopt it!

The author also makes a forthright declaration concerning his stand as a believer in the historicity of the Scriptures and that through repentance and faith in Christ as Savior and Lord, we receive eternal life. One appreciates knowing this stand as one reads the book, which of necessity raises hard questions about complex issues.

The Third World And Mission is a turbulent book. It will thrust you into the technological and international developments which the 70's will bring with a violence that will leave you almost trembling. In the middle of Chapter Two I stopped to dust the furniture; I had my reasons—beyond ordinary house dust.

† † † † †

Clark asserts that the missionary to Third World nations finds himself very vulnerable. "Whatever moral superiority Western Christendom may have shown in the past does not exist now in the minds of thinkers in the Asian, African, and Latin American nations of the

"One of the characteristics of many Western Christians is their almost schizophrenic capacity to assist by financial donation a humanitarian cause, while declining personal involvement with lonely and needy persons. The classic story of the Good Samaritan is the reverse of this."

—Dennis E. Clark

THE THIRD WORLD AND MISSION

Third World." In the western world anarchy, violence, corruption and theological liberalism (sometimes espousing lawlessness and violent revolution) have defaced the image of the sending nations. Conversely, some Third World churches are demonstrating a vitality and joy which make most western churches seem anemic. In the light of these and other changing conditions, Clark says that sending churches must cease dictating policies for overseas churches, and instead begin to develop "consortiums"—Clark's characteristic

word for coalitions, associations, and alliances between the sending churches and the Third World receiving churches. The consortiums would "handle communications, with nationals in control but with Western agencies as active partners." Other objectives of the consortiums include the transfer of all major policy-making to the nation and region concerned, and utilizing teams to minister the Gospel and expound the Word—teams directed by nationals and including a minority of Western associates.

Clark also discusses the "mission compound." Despite earnest and sincere dedication, we missionaries of the past brought into being some serious, long-lasting problems. Influenced by the culture of the colonizing nation, we created mission stations which were "little Americas"—replicas of our "superior Western culture." We thought we had to do it, both to keep face with the colonists and with the nationals, and to save our own sanity. Perhaps we had to; perhaps we didn't!

At any rate, Clark calls attention to the "disparity in living standards and *modus operandi* between foreigner and local. . . . There the employer-employee relationship between foreigner and paid worker is certain to hamper close ties of the spirit." In my view, this factor varies in intensity according to the country involved. For example, in some parts of Africa the climate, diet, and aspirations of the people gave them an appreciation for the opportunity for employment that might not be apparent in other regions. The nature of the work also determines in large part the feelings of the local people: was it essential? Did it improve the physical plant of the school they were attending? Did it help provide food for the school? Or did it only pamper a foreigner's ambition for status, or his love of luxury, or . . . ?

The soul need of exiles is fed by the concentration of automobiles, the chitchat and hum of a foreign base, but a great stumbling block to acceptance of missionary personnel by locals is created by its presence, as well as a temptation to avarice for the relatively poor local Christian colleague . . .

The visiting foreign board members and other friends from home, the cables, mail, and magazines all point to the compound as the command post for a foreign enterprise. The social round, the discussion of servant problems, and the missionary weekly prayer meetings attended by twenty missionaries and two faithful nationals provide a busy life for those tied to the home . . .

1. S. K. Khinduka, in *The Social Service Review*, March, 1971, p. 62.

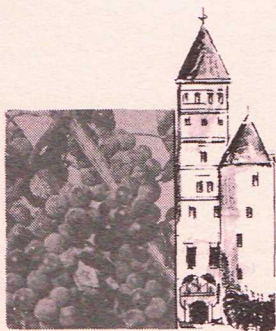
Brethren in Christ



Of Towers and Grape Arbors

For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish it (Luke 14:28-30).

STARTING something you can't finish... over-extending your financial capabilities—some of the things you must guard against as you plan to build a tower. But maybe a tower isn't really what you want to build. Maybe you feel that a grape arbor is more your style, and easier to finance. A grape arbor—shade to protect you from the heat of the sun, delicate fruit to delight the palate, a place of rest and relaxation.



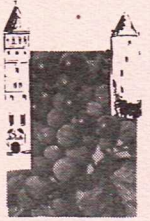
ON the other hand, perhaps a tower is precisely what is needed. A fire tower on some peak in northern timberlands... a beacon tower near treacherous shoals... an antenna tower for broadcasting—sometimes a tower is the only logical structure to build. So you carefully tend your financial resources, practicing economy and wise investment, so that the crucial tower may be completed on schedule, and not suffer the fate of being half-built... then abandoned for lack of funds.

STARTING something we can't finish... over-extending our financial capabilities—some of the things our brotherhood must guard against as we plan a program of outreach to the world of men. But maybe a tower—a program of outreach—isn't really what our church wants to build. Maybe some feel that a grape arbor is more our style, and easier to finance. A grape arbor—a little shade for the local saints, a little fruit to delight our surfeited souls, a place of quiet repose away from the nagging needs of the people in the world.

ON the other hand, perhaps a vigorous program of outreach—a tower—is precisely what is needed. Sensitive Christians moving out into the surging throngs of humanity... obedient to the still-valid Great Commission of "Go ye"... being God's people living in the midst of the communities of men—sometimes a tower is the only logical structure to build. So the church carefully tends her resources, practicing economy and wise stewardship, so that the work of the kingdom of God may be done on earth, and not suffer the fate of being half-started... then abandoned for lack of funds.

MORAL: Grape arbors are nice—but in spiritual warfare, towers are better.

Of Towers and Grape Arbors and Mission Budgets



SITTING down . . . counting the cost . . . seeing if there is sufficient. This aptly describes the present thoughts of the Mission Board on the subject of finances. For several years December has witnessed a frantic series of letters and phone calls to pastors . . . behind-the-scene personal pleas from board men to many individuals in their Conference—all in a last-minute attempt to raise enough money for the missions budget. The fund-raising push takes on a melodramatic air: "will they meet the budget in the nick of time, or will they not?"

SOME brethren are becoming suspicious that the Board is crying "Wolf, wolf" in this perennial eleventh-hour financial plea, feeling that it's just a "scare tactic" to get more money. Others—those who are prodded and cajoled into making December 31 contributions to rescue the Mission Board from financial peril—are frankly tired of the year-end crisis.

THE question is being raised: Has our church over-extended itself in missions—building a "tower" too large for us to support financially? Some say *Yes*, and cite the hectic year-end budget squeeze. Others insist *No*, saying that we as a people are not giving sacrificially, and that the needs of the '70's call for expanding our missions programs—not trimming our efforts.

ONE thing is crystal clear. Missions, like the family home, must live within its available means. Perhaps the year-end pressure for finances is a "normal" pattern of giving, and therefore is to be tolerated. Perhaps it is an indication of over-extension, or of a diminishing interest in Missions among the constituency. In any event, the issue is clearly before us. The nature of fourth-quarter giving in 1971 will be one of the factors used by the Board as they meet at the end of the year to determine the "nature and size of the tower" of Brethren In Christ Missions outreach in 1972.

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Fourth Quarter, 1971

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Mr. and Mrs. Donald R. Bauman*

Richard Charles*

Rosa Eyster

Mr. and Mrs. Herbert Gordon*

Ronda Hawkins*

Shirley Heise*

Marilyn Heisey

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Mr. and Mrs. John Imboden*

Gladys Lehman*

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Mr. and Mrs. John P. Ludwig, Jr.

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Ruth Lehman*

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Timber Bay, Sask.

Mr. and Mrs. Ron Bowman

Kathy Cober

Edna Dyck

Mr. and Mrs. William Ens

Gerald Epp

Daniel Hartman*

Mary Lou Heise

Allyson Merriman

Mr. and Mrs. Raymond Sider

Louise Zacharias

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Port Rowan (Walsingham)

Rev. Eldon Byer

Virginiatown

Virginiatown, Ont., Canada

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Blairs Mills, Pennsylvania

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James M. Hess*

Mr. and Mrs. Philip Keely*

Mr. and Mrs. Gary Lebo*

Dina Mayorga*

Glenn Peterson*

E. Allan Poe*

Margaret Stoner*

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Callaway, Va. 24067

Rev. Larry Strouse

Columbia (Millerfields)

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Rev. Harold M. Wolgemuth

Hillman (Maple Grove)
Hillman, Michigan 49746
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Hillsville (Bethel)
Hillsville, Va.
Rev. Paul Smucker
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Hunlock Creek
Hunlock Creek, Pa.
Rev. Ross Morningstar
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Ickesburg (Saville)
Ickesburg, Pa.
Rev. Milford Brubaker
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Little Marsh (Jemison Valley)
Little Marsh, Pa.
Rev. Samuel K. Oldham
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Many of our own mission leaders are alive to these problems and are working in the direction of having missionaries live in simple residences not connected with a "station." But the problem of housing and missionary life in general has many facets.

In the Incarnation, as Clark points out, we see God Himself voluntarily accepting "the restrictions and limitations of being born into a carpenter's family in Nazareth. His identification was so real that, while remaining sinless, He was welcome at the table of publicans and sinners." Clark concludes that "Close identification with the people served is basic: living among them *in as unobtrusive a style as health permits, reducing foreign chattels to the essentials for efficiency*, and, finally, breaking free from the hardened chrysalis of mission compound walls." (italics added).

What will happen in the Third World in the 70's? We may safely forecast change—but in what directions and

strings—and yet following our gifts with our prayers. "Where change in established giving patterns is indicated," says Clark, "education of the supporting constituencies is very important. The total strategy of finance needs to be explained. For example, many field jobs are better handled by nationals . . . but for lack of cash, missionaries often provide 'free labor.'"

In the chapter on "Christian Leaders in the Third World" we face up with the fact that the leaders most acceptable in the nations of the Third World are the *national* leaders. The ramifications of this normal outcome of the spread of the full-orbed Gospel are not simple, however. Expatriates have been in the lead far too long—and not always through their own desire or short-sightedness.

And suppose God should call some of those Third World leaders to come to us to present the Gospel and its claims? They patiently heard us out as we stumbled through their language, using

poor grammar and language inflections. Would we be as patient as they speak our language to us, even though their English is often better than our command of their language. And their spiritual message to us?

Many missionaries have been greatly humbled and spiritually enriched as they have served alongside national Christian leaders and watched the way they work. A main contrast between East and West is the deep sense of prayer burden so many carry in their heart. The Western activist has much to learn here.

Oriental rebuke the Westerner by their humility and discipline. . . . "It is not our custom, my friend," was the quiet rebuke to the Western argument for large placards and leaflets with blown-up photos of the speakers.

But read Dennis Clark's *The Third World and Mission*—right through to the last chapter on "Fellow Servants: 1976." We think you will agree with Paul Rees' foreword to the book: "We are deeply indebted to Dennis Clark for a book that toughly tackles the realities of the tough times that are upon us."

"One man, commenting on church interest in missionaries, said, 'We keep them like mascots or pets; they salve our conscience.' Writing a check is much easier than helping derelict youth in the neighborhood. Missionary supporters will fly ten thousand miles to see the hospital or clinic they support but ignore the squalor of a colored or immigrant ghetto in their own city."

—Dennis E. Clark

THE THIRD WORLD AND MISSION

channels? Clark finds that by and large the Third World churches strongly desire Western *helpers* who are willing to work alongside nationals and under national leadership, who perhaps might drop the term 'Missionary' but who will intensify the spirit of humble service for Christ's sake. And the Third World churches realize the value of certain financial aid, if eventually they may be the ones to administer that aid.

Some of us have worked with the thought that what money the nationals raise should be administered by the nationals, but that the money contributed by the sending churches should "rightfully" be administered by its agents. But we may have to reach a deeper measure of dedicated abandonment in our giving—letting go of the

The Furloughing Missionary

What is a furloughing missionary like?

- a sober single lady who smiles nicely but doesn't know how to give a hearty laugh?
- a proper mother whose children always conduct themselves perfectly (or otherwise)?
- a father who spends 90% of his time preaching?

If that's your image, you've probably never had a missionary in your home, either before or after that service in which you heard him speak. Because single lady missionaries do like to laugh; missionary fathers are the ones most frequently called on to "bring the message."

What do missionaries laugh at? What kind of problems do children have growing up in a foreign culture? What do missionary men do besides preach? Having these "always-on-their-best-behaviour" people in your own home would reveal the answers to some of these questions—and probably lots of others.

But you thought entertaining missionaries was the job of the pastor or WMPC president. Did *you* ever think of offering to take care of them instead? You don't have to be the county's best

cook—missionaries are normal people who enjoy common, ordinary food. You don't have to have a fancy guest chamber—missionaries have slept on quite a variety of beds; one more kind will give them just as good a sleep as any other.

First-hand contact with those sober, proper people in your own home will show you a side of them that you possibly did not know to exist. You'll find out how really human they are . . . that they like to dry dishes . . . look at family pictures . . . answer "way-out" questions. You'll probably learn much more about their areas of service than what they have time to tell in the church service, and some things that aren't quite appropriate to tell in church!

The next time a missionary is scheduled to be in your church, why don't you, Mr. and Mrs. Layman, offer to give him (or her) a meal, a snack, or a place to stay overnight. Then perhaps you'll find out what a furloughing missionary really *is* like—when he's not standing soberly in the pulpit. *We would love it.*

—One of those furloughing missionaries

An East Pakistani boy found his way into the school compound at Saharsa. Caught trying to steal fruit off a tree, in his hunger and desperation he became violent, cried, and picked up a big brick to throw at those trying to chase him away. When Esther Book was called, he calmed down. His father had been shot by the West Pakistani army, his mother had lost her mind and was confined in a Saharsa hospital, and he admitted that at the age of 13, his mind was only half there, causing him to turn violent so quickly.

... and besides Pakistani refugees

THERE ARE THE FLOODS

Ordinarily the stormy season in India begins in July. This year the heavy rains began three months earlier, in April, and never let up. The early rains waterlogged the soil, so that the following monsoon—the rainiest in 50 years—caused record-breaking floods. Harvey Sider writes that “since records have been kept in Bihar, for almost the past 100 years, all past records were broken in flood levels. In Patna, the past high was exceeded by 22 centimeters (8.6 inches). The high rail lines served in many cases as effective embankments to prevent other thousands of acres from being inundated.” He continues, “I have travelled twice through some of the worst hit areas, and have never witnessed anything like it for massive destruction.”

A news release from Patna reports that “the unseasonal rain of April-May had irretrievably damaged an expected

record yield of 24 million tonnes [sic] of wheat, of which more than one-third rotted in the barns and another one-third was rendered unfit for human consumption... Hopes pinned on maize crops for sustenance of about 70% of the poorer sections of the State’s 50 million during the lean months of July to September have been completely belied as 95% of the standing maize crop has wilted and perished due to excessive rain and waterlogging.”

Sider notes that the Brethren in Christ people in North Bihar have not been as hard hit by the floods, since most live further from the Ganges river. “Much damage has been done—little wheat and no corn—so there are hard months ahead. However, there should be a fair rice crop in our area, and by the new year, most of the local people will be back on their feet again. A few families living along the Ganges lost everything, and water is still surrounding their homes. But the rivers are beginning to subside, and after living like this for six weeks now these people will be especially grateful to get their feet on dry ground again.”

Just Suppose That

... You are living in an Indian village in the monsoon (rainy) season. Rains were heavier than usual this year, and the village is completely surrounded by water. Now, a number of problems have arisen because of this: drinking water, taken from the open well, is almost surely contaminated, but what to do? Everyone has to drink, but there is no fuel for boiling the water. Another problem is that your fields near the village are so deep in water that you can’t transplant the rice seedlings now at the proper time.

So there is nothing much to do, and you just sit day after day in your 10’ by 10’ mud and thatch hut (one wall of which has collapsed in the heavy rains, but there is no way to repair it now) and stare out at the water; or sleep. Food is pretty scarce so you don’t use much time eating. And the children, used to roaming about, are fussy, having

only the dark hut to play in. Also, they are run-down from bouts of dysentery, and from having daily only one or two flat wheat or corn bread “chappatis” made from flour crawling with bugs—no fresh vegetables or fruits, no meat or eggs, perhaps a bit of milk each day.

Another irritating problem is that the water has covered up any toilet facilities (either a simple woven mat propped around a hole in the field—or the fields themselves). So every morning and evening, a boat comes to pick up you and the other villagers and makes its slow way (45 minutes) the half mile to the railway tracks. Then, take your pick of any spot along the tracks! Any emergencies in between the morning and evening boat trips? Well, what would you do?!

Does this sound too blunt? Maybe a bit indelicate, or anyway something that well-bred people don’t talk about? But

Christmas in October



Christmas happens in October... if you want your cash gifts to reach overseas missionaries, that is. Money must be received in the Missions Office by Nov. 15 in order to be included in the special Christmas mailing to the fields.

Person-to-person gifts are *not* tax-deductible. However, cash gifts from groups, such as classes, WMPC groups, or congregations to specific overseas personnel are deductible.

Gifts to specific individuals do *not* help to make up the yearly missions budget. These gifts are sent to the individual for his personal use.

REMEMBER:

It is very risky to send money through the mail directly to missionary friends. To guarantee that your gifts reach your friends, make your check payable to **BRETHREN IN CHRIST MISSIONS**, indicating clearly (either on the check, or in an accompanying note) for whom the gift is intended. Mail before November 15 to:

Brethren in Christ Missions
Box 149
Elizabethtown, Pa. 17022

Brethren in Christ Missions
R. 1
Stevensville, Ontario, Canada

this actual situation is happening, day after dull day, in a village where some of our tribal Christians live. In fact, some are parents of SPIC children in Barjora.

What *would* we do? Probably say, “I can’t take this? I’m getting out—moving somewhere else.” But these people will endure, just hang on as they have endured so many other hardships. The water will go down eventually, and they will get back to work. Is it the fatalism that is a part of the make-up of Eastern people? Partly that, along with a universal characteristic of holding on tenaciously to any land one owns. And, these folks have an added spiritual strength that Hindus don’t have—a confidence in Christ, because He is sustaining them even in such an absolutely bleak situation. **THEY** are proving the sufficiency of Jesus Christ in one of the dreariest circumstances to be found in India—or in the world. Pray for them!

Messiah College

from page six

all Christians—bear direct responsibility for participation in the redemptive, reconciling ministry of God's people in the world.

From this it follows that a college viewed as a community of faith must formulate non-academic goals and a program compatible with its spiritual responsibilities. Such goals and such a program imply the need for Christian witness, prayer, fellowship, and nurture. They imply also certain non-academic expectations for students at graduation. These expectations, however, are qualified by the clear understanding that only through a personal and supernatural confrontation of God and student, are they realizable. Such expectations, therefore, cannot be subsumed in degree requirements. The degree represents what the student has *achieved* through exercise of natural endowments; it does

not represent what he has *received* through Jesus Christ as a result of an encounter with God.

The two roles of the Christian college, as delineated above, imply no unwholesome dichotomy. Indeed their recognition as separate considerations is essential if such a college is to understand its own identity and avoid the folly of so confusing faith goals and reason goals as to make a travesty of the concept of higher education. To be unclear here is to invite error in relation to both roles of the college, to run the risk of falling into either of two errors. Such lack of clarity may arouse unrealistic expectations and produce a distortion of the educational perspective on the part of the faith-committed, on the one hand; it may lead to a compromised concept of truth and a rootless freedom of thought among the reason-committed, on the other.

Furthermore, the interrelation of the two roles is in itself an important area

of investigation leading to the formulation of guideline principles. What, for example, does it mean for the faculty member to perceive himself both as a Christian and a scholar—as a member of the community of faith *and* of the community of learning—and how do these perceptions affect his performance in the classroom and in the program of the church? While this philosophy assumes that certain distinctions between these faculty roles must be maintained, it proceeds on the further assumption that the faculty member should be growing continually in insight into meaningful interrelationships between them. Hopefully, therefore, just as we perceive a community of faith and a community of learning subsumed in the concept "Christian College," so we should perceive the individual who is both a Christian and a scholar as subsumed in the concept "Christian scholar."

(To be concluded)

Church News

MESSIAH COLLEGE

New Record in Enrollment Set

The student registration at Messiah College may pass another major milestone before registration closes for the first semester. The enrollment had climbed to 798 two days before the end of the registration period. Earlier predictions had suggested an approach to the 800 figure, but few had anticipated reaching it. Total enrollment a year ago was 665.

Again students are drawn to Messiah from a wide geographical distribution. Fifteen students come from countries other than the United States: Canada (4), Sierra Leone, Africa (3), Puerto Rico (1), Jordan (1), Rhodesia, Africa (2), China (2), Lebanon (1), and Indonesia (1). The States are represented as follows: Pennsylvania (631), Maryland (26), New York (24), New Jersey (24), Ohio (14), Indiana (13), California (11), Kansas (8), Florida (5), Virginia (5), Oregon (3), Michigan (3), Massachusetts (3), Illinois (2), Iowa (2), Connecticut (2), and one each from West Virginia, Georgia, South Carolina, Minnesota, Missouri, Delaware, and Tennessee.

The women students comprise about 55% of the student body. The enrollment includes about 30 who are studying at the Philadelphia campus.

The increase in enrollment is especially notable in light of the declining student population on many small-college campuses.

Campus Events

September 12-17 was observed as Spiritual Life Emphasis Week. Rev. William Detweiler, pastor of the Kidron Mennonite Church in Ohio and co-pastor on the radio broadcast "The Calvary Hour," was the speaker. Rev. George Kimber, a member of the Religion faculty, directed the program. Rev. Kimber also directs the midweek student vespers, "An Hour with the Master."

Future events include plans for Dr. J. Edwin Orr to spend a week on campus, October 18-22. He will speak in the chapel services, to several classes, and to the faculty in an in-service session. Dr. Orr is well-known for his understanding of the role of Christian higher education in an increasingly secular society.

An exhibit of the works of artists Earl Blust and George Logan is scheduled for October 3-23, with a reception on October 10. Both artists live in the Harrisburg area and have won numerous awards for their works in oils, water color, and wood-block prints. The exhibit will be on display in Kline Hall of Science.

Homecoming Weekend, October 15-17, will feature several athletic events, the annual float parade, and the alumni rally following a buffet dinner on Saturday. On Sunday, Dr. Robert B. Ives will speak in the worship service. Open house will be observed Sunday afternoon prior to the dedication of the new men's dormitory, the Enos H. Hess Residence Hall, at 3:00.

Joy Simpson, widely acclaimed vocal artist, will present a concert of sacred and classical music on October 26 in the Alumni Auditorium. Miss Simpson is a fourth-year student at Juilliard School of Music, has appeared on radio and

television programs, and as guest soloist for several evangelistic crusades, including those of Tom Skinner and Myron Augsburger.

College Identifies with Research Project

Messiah College will participate in a three-year project with six other colleges to study the "why and how" of change in American colleges and to discover means for implementing needed changes.

Called "Strategies for Change and Knowledge Utilization," the project will be funded by a grant from the National Institute of Mental Health made to the Union for Experimenting Colleges and Universities. Dr. Arthur Chickering, author of *Education and Identity*, is program director.

Three of the institutions will participate on the "intensive" level, which calls for a greater commitment of personnel to the study program: the University of South Carolina, Columbia; Loretto Heights College, Denver, Colorado; and Hartwick College, Oneonta, N.Y. Others will participate on an "associate" level and will, at least initially, limit their activities to publication and communication studies, opinion and attitude surveys, and examination of conditions surrounding change. Messiah College; Hofstra University, Hempstead, N.Y.; Wilberforce University, Wilberforce, Ohio; and Stephens College, Columbia, Mo., are in this category.

Dr. D. Wayne Cassel, Associate Professor of Mathematics, will direct the project at Messiah, under the direction of Dean Daniel Chamberlain.

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Home

For Richer; For Poorer

Lester C. Fretz

Without doubt the Christian family is being pressured by numerous problems. The cause of many of these interrelated problems can be summed up simply in one word: money.

Family finance has caused tension and worry, ulcers and neurosis. It has been the seed-bed for argument and contention, selfishness and cheating. It has engendered envy and jealousy, coveting and competition. In order to "keep up with the Joneses," oblique situations are created with far reaching implications; long and irregular work hours, or resorting to questionable sources of income.

Problems resulting from financial crises may adversely affect the personality of a young child. Family relationships may suffer irreparable damage and one's relationship to God may be impaired.

On the other hand, there are many joyous, satisfying, rewarding and mem-

orable experiences which can accrue to the family which uses its divinely entrusted assets wisely, discreetly and humbly.

At marriage husband and wife take a common surname and a common place of residence; share common interests and ideals; get each other's colds and endure the same flu viruses. Similarly, finance is a family or shared affair. There is no such thing as "mine" and "yours"; it has to be "ours." This includes pay cheque, bills, budget, mortgage and investments. The one who brings home the pay cheque is on a par with the one who remains at home. They should have equal voice in spending and sharing the assets.

Sacrifice is also a concept which must be learned and practised early in every newly formed family unit. Leisure and pleasure must often be forfeited to provide opportunity for training which will make possible more proficient service later on.

But service to one's church and attention to family life must be kept in proper perspective. Priorities must be established, built upon sound values and proven guidelines.

Precautions in every phase of spending are necessary. This is especially true in the area of car and house expenditures. These two items tend to plunge a couple into debt and may keep them there. If a couple is contemplating purchasing a house, they should consider the annual interest, taxes, insurance, maintenance and home improvement costs. Divide the sum of these items by twelve and compare it with monthly rent. Too frequently the cliché, "Rent is money down the drain," is used to justify buying a house prematurely when renting would be less costly and thereby enable acquisition of capital and would not limit the mobility of the family for job change or promotion.

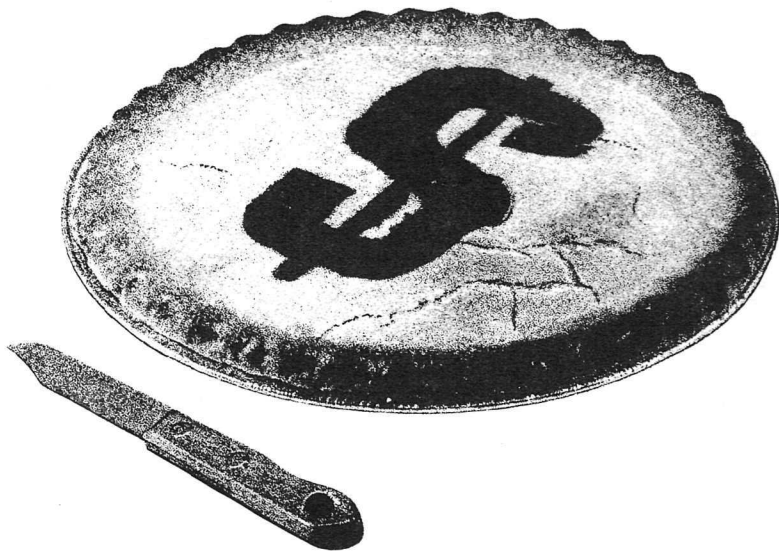
But there can be financial loss in waiting too long to purchase a home. Some couples tend to attempt accumulation of an unrealistic percentage of the down payment in inflationary times, thus the price of a home may be increasing at the same rate as their saving while interest rates soar at the same time. In the event that a mortgage is taken out at a high rate (and this happens), it is always wise to continually check the saving by paying a premium to terminate an existing mortgage (or loan) and replace it with a new mortgage at a lower rate of interest.

The fact that a car is usually a necessity, should not be license to let a car become the drain on the family's funds. Certainly, there comes a time when a car is no longer worth repairing, however a new car is not the most economical investment. Buyers of new cars often fail to take into account the interest on the added investment of a new car (in comparison to a used car) over the years which increases each time a new car is purchased.

Buying on credit has many hazards. It not only enables spending to exceed income, but it costs money. There are times when circumstances necessitate or justify credit buying, but a simple consideration to make is the comparison of the saving (by buying on sale) with the carrying charges incurred to pay off the item. The frugal family spends the time between sales saving to take advantage of the next sale instead of paying off for the last one. Not only should saving be going on, but planning (e.g. shoes are cheaper in July than in August) illustrative that a family should be "budgeting" in this sense.

A budget can put more strain on a family than it alleviates. In many households, strict accounting practice may contribute to friction, hence "planning" is more practical than "budgeting." Rotating-spot-checks can replace strict keeping track of expenditures (e.g. groceries for a couple of months and then

The above article is an abridgement of a paper prepared for seminars on the home held in the Canadian Conference. The author is a member of the Publication Board and a school administrator. He and his family worship at the Wainfleet Church.



something else) to reveal any areas of overspending and to give the knowledge of "where the money is going."

Members of a family should develop a mutual understanding of their limitations. A simple, inexpensive holiday or vacation is of more value than going without holidays in order to have a holiday in a luxurious environment superior to regular day to day living standards.

An increase in pay or salary should not be misinterpreted. It is often intended to compensate for increased living costs or related job expenditures not required prior to the promotion. It is also subject to a higher taxation rate and possibly other deductions.

Many families become discouraged with their financing because they are not saving systematically. Although regular saving is to be desired, it must be conceded that it is less imperative for a family who is contributing to a comprehensive medical insurance and retirement pension plan. Similarly, investing in a home, education or business is a type of saving that is less vulnerable to inflation than a bank account.

In attempting to "make ends meet" there are those who try to earn extra income on the side. Here too, there can be ill side effects such as the added endeavour detracting from family responsibility, decreasing efficiency at the regular job or loss of capital in a business venture. Often financial problems can be more effectively solved by careful spending rather than increasing revenue.

Over the years a family should develop a "repertoire" of sources where common necessities can be (economically) obtained such as meats, fruits, vegetables, textiles, shoes, building materials and even automobiles. Thought should be given to the savings which can be enjoyed by belonging to a credit union. Probably the thing which should be "shopped for" the most is money, especially if the friendly services of a finance company ever have to be used.

An opposite, but also detrimental position to overspending is the family who over-saves and does not take time to live and give. It is paramount that the work of the Lord is always supported regardless of a family's financial situation. The inadequate-giver should always be cognizant that the Lord can allow a person to become as poor as he says he is. On the other hand, by supporting the work of the Lord, one makes God's work dependent upon his work—this is an ideal situation as it invites guidance and assistance in financial matters. The only money one can keep is what he gives away, or as another has said, "A person is no fool to give God the things he cannot keep."

Attention: Youth

SECOND PARAPHRASE

Dates: September 1 to December 1

Passage: Matthew 7:12-21

for Brethren in Christ youth groups

CONTEST

REGIONAL AND NATIONAL WINNERS WILL BE CHOSEN
AWARDS WILL BE GIVEN
WINNING ENTRIES WILL APPEAR IN EVANGELICAL VISITOR

Entries will be judged on the following:

1. Accuracy in interpreting the meaning of the passage.
2. Effectiveness in rewriting the passage in contemporary language.
3. Originality and creativity.
4. Grammatical construction.

Instructions (read carefully)

1. All Brethren in Christ youth groups are eligible and are urged to participate.
2. Involve your entire group—Discuss the whole passage together; then break into small teams, each working on a verse; bring the results together and smooth it out. You may need several sessions.
3. Type or write your completed paraphrase on the entry blank on the back of this sheet.
4. Mail to your Regional Youth Commissioner listed below.
5. Entries must be postmarked by December 1, 1971.

REGIONAL YOUTH COMMISSIONERS

MIDWEST
Rev. Keith Ulery
1425 McArthur
Colorado Springs, Colo. 90909

CANADIAN
Mr. Merle Mater
R. 1
Wainfleet, Ontario, Can.

ATLANTIC
Rev. Jesse Dourte
R. 2, Box 315
Manheim, Pa. 17545

ALLEGHENY
Rev. J. Ralph Wenger
61 West Long Meadow Rd.
Hagerstown, Md. 21740

PACIFIC
Mr. Curtis Byer
1028 W. 13th St.
Upland, Calif. 91786

CENTRAL
Rev. John Arthur Brubaker
P.O. Box 127
Nappanee, Ind. 46550

This contest sponsored by:
THE COMMISSION ON YOUTH,
Brethren in Christ Church.

Urban Youngsters out of Touch

The insensitivity of Western man for his brother around the world and his ignorance regarding biological reality may bring the end of the human race within a few years, warned internationally-known scientist, Dr. George Borgstrom, professor of food science and geography at Michigan State University.

Western man, Dr. Borgstrom said, has lost sight of the biological, religious and

historical perspectives regarding ecology.

"I'm stunned that so many urbanized youngsters have lost touch with the creative forces of nature," he said. "Believing they can exist on synthetic foods, they think food comes from the super market but they don't know what is behind the super market. They understand milk is something from a carton, not a cow."

ALLEGHENY CONFERENCE

Big Valley reports the recent dedication of four children to the Lord and a baptismal service conducted by Pastor Lorne Lichty. Rev. Dale Ulery served as the evangelist in a recent tent meeting sponsored by the congregation. Pastor Lichty will be serving as evangelist, Oct. 26-Nov. 7, at Sixth Line Church at Stayner, Ontario.

Five persons were received into church membership the morning of September 26 by the Martinsburg congregation. Seven children were dedicated to the Lord on the morning of September 19 at which time the pastor, Rev. Robert Keller, spoke on the subject, "The Parent's Vow."

The Redland Valley congregation held a baptismal service September 12 when six individuals followed the Lord in water baptism. The congregation is planning to build a four bedroom, bi-level parsonage near the present church building.

ATLANTIC CONFERENCE

On the evening of September 19, Rev. Alvin Book, with a quartet and several young converts from Fellowship Chapel, Bronx, N. Y., were with the Conoy congregation. A check was presented to Pastor Book for a duplicator for the Chapel office. Also gifts of food were presented to them to take back. Rev. Allon Dourte is the pastor at Conoy.

On Sunday morning, September 26, ten persons were baptized in the newly installed baptistry of the Cross Roads Church. Rev. Roy J. Peterman is the pastor of this church.

Shenks Union Church held a baptismal service September 5 when three young people were baptized. Rev. Arthur Brubaker is the pastor.

CANADIAN CONFERENCE

The Kindersley congregation (Saskatchewan) reports four baptisms in the second quarter. Rev. Arthur Heise is the pastor.

Mr. and Mrs. Harold Nigh and family are on a one-year sabbatical leave from Niagara Christian College. They will travel with their family in Europe, making contacts under MCC supervision, in Crete, Yugoslavia and Greece. Mr. Stuart Cooke is serving as acting principal for 1971-72.

CENTRAL CONFERENCE

The Dayton Church reports a baptismal service for six on September 19. Rev. Marvin Keller is the pastor.

A farewell service for Rev. and Mrs. William Hoke was held at the Pleasant Hill Church September 19 preceding their departure for service in the Allahabad Bible Seminary, India. A crowded church witnessed the farewell when many of the local Brethren in Christ Churches lifted their services for the occasion.

Pomeroy Chapel, Smithville, Tenn., reports a baptismal service September 5 for eight persons. In the afternoon open house was held at the church in honor of Sr. Edna Amstutz, the deaconess of the congregation, who was leaving for her home in Indiana after many years of service to the congregation. Brother David Buckwalter's sermon subject in the morning was "Who Will Stand in the Gap?"

The Uniontown Church, started their two-week revival with a Love Feast October 2 and 3 with Rev. Carl Stump as the special speaker for these services.

PACIFIC CONFERENCE

Plans for the new Retirement Center of Upland, California were approved by the City August 26. The next step will be the drafting of final blue prints and arranging for construction financing.

Mission Memos

The floating value of the U. S. dollar on the international money market will undoubtedly have direct effects upon mission financing overseas. For example, if the dollar value in Japan levels off at anything beyond a 6% to 8% devaluation, severe budgetary pressures will be experienced by our Brethren in Christ personnel.

Hem K. Paul, Harvey Sider, and Esther Book will share in the first Asia Mennonite Conference to be held in Dhamtari, India, October 12-18. "The Good News for Asia Today" will be the topic discussed by Mennonite and Brethren in Christ speakers from various Asian countries. Rev. Paul is one of four scheduled to lead daily Bible studies. Rev. Sider will give Wednesday's devotions on "The Good News of God's Love." Miss Book will be sharing in the Sunday afternoon women's meeting.

Gail Crider, Elizabethtown, Pa., recently began a one-year term of voluntary service in Kentucky under the Mennonite Central Committee.

Gail will be working with Hill 'n Hollow Crafts program in Whitesburg, Ky. She is a graduate of Messiah College with a B.S. in home economics.

Gail is the daughter of Mr. and Mrs. Alfred Crider, Elizabethtown, and a member of the Elizabethtown Brethren in Christ Church.

Grantham Welcomes Pastor



Bishop Henry Ginder shares a jovial comment with the new pastor of the Grantham congregation. From left are Bishop and Mrs. Ginder; Mrs. Ives (Nancy) and Dr. Robert B. Ives, their children, Brian, Karen and Jeffrey; Rev. and Mrs. Paul Hostetler, associate pastor. Dr. Ives was installed as pastor on September 5. He is a native of Pennsylvania and was educated at Drexel University, Fuller Theological Seminary, Princeton Theological Seminary and the University of Manchester in England, where he completed his doctoral program. He has served on the staff of Park Street Church in Boston under Harold John Ockenga and at Tenth Presbyterian Church in Philadelphia. He has been a frequent contributor to religious journals and magazines and a regular speaker at colleges and universities in Boston and Philadelphia. He taught church history at Gordon-Conwell Seminary Urban Campus in Philadelphia. At Grantham he serves as pastor for the community congregation, including the students. He will share also in some class instruction.

BIRTHS

Brubaker: Michelle Renee, born Aug. 26 to Mr. and Mrs. John Brubaker, Elizabethtown congregation.

Burkholder: Karen Marie, born May 27 to Mr. and Mrs. Leroy Burkholder, Green Spring congregation.

Carbaugh: Brian David, born Aug. 1 to Mr. and Mrs. Henry Carbaugh, Montgomery congregation.

Carlson: Heather Lynn, born July 29 to Mr. and Mrs. Jon Carlson, Urbana, Ill., now of Methodist University, Anchorage, Alaska.

Clark: Kerby Lloyd, born July 6 to Mr. and Mrs. Herbert Clark, Shermans Valley congregation.

Cunningham: April Lu Sue, born July 31 to Mr. and Mrs. Lester Cunningham, Montgomery congregation.

Custer: Jason Prescott, born June 22 to Mr. and Mrs. LaMar Custer, Green Spring congregation.

Davidson: Christine Joy, born Aug. 27 to Mr. and Mrs. Robert Davidson, Montgomery congregation.

Kipe: Weldon Eric, born Aug. 10 to Mr. and Mrs. Leroy Kipe, Green Spring congregation.

Martin: Neil Jay, born Aug. 19 to Mr. and Mrs. Raymond Martin, Montgomery congregation.

Melhorn: Lisa Joy, born Mar. 21, 1967, adopted Aug. 25, 1971 by Rev. and Mrs. Lloyd Melhorn, Jr., Carland congregation.

Piper: Wayne Elwood, Jr., born May 15 to Mr. and Mrs. Wayne Piper, Sr., Green Spring congregation.

Withsel: Carla Marie and Cheryl Ann, born July 21, to Mr. and Mrs. Thomas Withsel, Maytown congregation.

Ziegler: Stephanie Lynn, born July 18 to Mr. and Mrs. John Ziegler, Maytown congregation.

WEDDINGS

Beinhower-Cook: Elaine W., daughter of Mr. and Mrs. Blaine Cook, York, Pa., and Kenneth E., son of Rev. and Mrs. Harvey Beinhower, New Cumberland, Pa., Aug. 14 in the Fairview Church with the bridegroom's father officiating, assisted by Rev. Albert Engle.

Bender-Forry: Nelda, daughter of Mr. and Mrs. Irvin Forry, Mt. Pleasant congregation and Stephen Bender, Lancaster, Pa., in the Mt. Pleasant Church Sept. 4 with Pastor Harry Bert officiating.

Deyhle-Hostetler: Karen, daughter of Rev. and Mrs. Paul Hostetler, Grantham, Pa., and Daniel, son of Mr. and Mrs. Carl Deyhle, Springfield, Ohio, August 14 in

the Grantham Church, with the bride's father, Rev. Paul Hostetler officiating, assisted by her grandfather, Bishop E. J. Swalm.

Greenman-Holtry: Anita Ann, daughter of John E. Holtry and Mrs. Phyllis Holtry, Roxbury, Pa., and John Robert, son of Rev. and Mrs. Robert Greenman, Argentina, Aug. 28 in the Air Hill Church with the father of the groom officiating.

Heise-Lehman: Wanda Kay, daughter of Rev. and Mrs. Walter Lehman, Carlisle, Pa., and Glen Edward, son of Dr. and Mrs. Alvin Heise, New Madison, Ohio in the Carlisle Church July 31 with Rev. W. Winger officiating, assisted by Rev. Walter Lehman, father of the bride.

Hitz-Hein: Linda, daughter of Mr. and Mrs. Melvin Hein, Hershey, Pa., and Galen, son of Mr. and Mrs. Elmer Hitz, Elizabethtown, Pa., Aug. 28 at the United Methodist Church, Campbelltown with Rev. Melvin G. Sponsler officiating.

Horst-Brubaker: Esther, daughter of Mr. and Mrs. Menno Brubaker, Mt. Pleasant congregation and Mark Horst, Clear Spring, Md., Aug. 21 with Pastor Harry Bert officiating in Messiah College Chapel.

Hunt-Lehman: Carla Jo, daughter of Mr. and Mrs. Carl Lehman, Carlisle, Pa., and David Kenneth, son of Mr. and Mrs. Warren Hunt, Carlisle, Pa., Aug. 28, in the Carlisle Church with Rev. W. Winger officiating.

Pearson-Getzendiner: Rita Kay, daughter of Mrs. Lois Getzendiner, Pleasant Hill, Ohio, and Clinton Allen, son of Mr. and Mrs. Charles Pearson, Piqua, Ohio, Aug. 7 in the Pleasant Hill Church with the bride's pastor, Rev. Glenn Hensel officiating.

Reid-Lichty: Charlotte Lucille, daughter of Rev. and Mrs. Lorne Lichty, to Rev. Kenneth Richard Wesley Reid, August 21 at Emmanuel Bible College, Kitchener, Ontario, with Rev. Lichty, father of the bride officiating, assisted by Bishop Roy V. Sider.

Thuma-Nell: Elaine Nell, Dillsburg, Pa., and Philip E., son of Dr. and Mrs. Alvan Thuma, Aug. 7 in the Messiah College Chapel with Rev. Kenneth O. Hoke officiating.

Wilkins-Sentz: Shirley Elaine, daughter of Mr. and Mrs. Robert Sentz and Archie Wilkins, son of Mr. and Mrs. Dewey Wilkins, both of Mt. Joy, Pa., August 29 on the lawn of the Cross Roads Church with Rev. Roy Peterman officiating.

OBITUARIES

Brubaker: Landis G. Brubaker, 83, Manheim, Pa., died Aug. 29, 1971. He was born in Navarre, Kansas, the son of

the late Allen B. and Annie Graybill Brubaker. He is survived by his wife, Emma Dourte Brubaker, three brothers and one sister. Funeral services were conducted from his home church in Manheim with Rev. J. Norman Weaver and Rev. Isaac Kanode officiating. Interment was in the Mastersonville Cemetery.

Cassel: Harvey W. Cassel, 67 years old, was born in Preston, Ontario, and passed away August, 1971. Surviving are his wife, the former Bernice Henderson; one son, Paul; a daughter, Blanche; three brothers; and four sisters. Funeral services were held at the Rosebank Church, Ontario with interment in Rosebank Cemetery.

Hoke: Elizabeth (Lizzie) Mae (Soltenberger) Hoke, West Milton, Ohio, widow of the late Elmer Hoke, was born Jan. 28, 1883, and passed away August 7, 1971. She is survived by two sisters, one brother, a grandson, and several great-grandchildren. She had been a member of the Highland Church for 70 years. Funeral services were conducted at the Miller-Ream Funeral Home by Pastor Louis Cober with Rev. E. J. Rohrer assisting.

Kaylor: Mary W. Kaylor, 88 years of age, passed away Sept. 10, 1971. She was a daughter of the late John and Mary Wolgemuth Kaylor, and a member of the Elizabethtown Church since 1913. Funeral service was held from the Boyer Funeral Home with Rev. Glenn Ginder officiating.

Kibler: Martha Mae, was born Aug. 24, 1916, and passed away Aug. 28, 1971. She was the daughter of Daniel and the late Esther Mellinger. Surviving are her husband, Oliver; five children: Eugene, Jay, Mrs. Charlotte Metzler, Mrs. Tom Sampson and Donald; also nine grandchildren. Funeral services were conducted from the Manor Church with Rev. Henry N. Hostetter officiating. Interment in the Schock Cemetery.

Lehman: Jesse Niesley Lehman, a guest at the Messiah Home, passed away August 25, 1971 at the age of 80. He was born Oct. 4, 1890 the son of the late Joseph O. and Annie Niesley Lehman. He was a member of the Carlisle Church where he had been superintendent of the Sunday school for 25 years and teacher of the Bible class for many years. He is survived by his wife, Ella whom he married May 1, 1912. He is also survived by four sons: Melvin A., Walter S., Roy E. and Earl M.; three daughters: Mrs. Rhoda Mellinger, Mrs. Alma Wenger, Mrs. Helen Royer; 28 grandchildren; four great-grandchildren; two brothers; and two sisters.

Funeral services were held in the Roth Funeral Home, Carlisle with Rev. R. H. Wenger and Rev. W. Winger officiating. Burial was in the Kutz Church Cemetery.

The Contemporary Scene

Love

for the People Who Killed Them

Early this summer, unknown intruders—presumed to be Communist terrorists—beat and slashed to death two American Baptist missionaries in their beds. The bloody bodies of Paul and Nancy Potter, 38 and 36, were discovered by their children, Susan-12 and David-10. The boy fainted while his sister ran screaming for help.

The most recent missionary martyrs had served since 1966 in Santiago, 100,000 population, and second city of the Dominican Republic. No one knows for certain why they were killed. But it may have been because they were too successful in reaching Dominican youth.

I visited the Potters, natives of Missouri, while researching the missionary documentary *Intrigue in Santo Domingo*. I found a church full of eager, zealous dark-skinned youth in their late teens. One told me frankly that he disliked “Yankee gringos,” but that Paul Potter was “different because he cares about us.” He saw no incongruity between listening to Radio Havana and the young Southern Baptist missionary.

Outside the church I saw freshly painted signs saying, WE SUPPORT THE NORTH VIETNAMESE and VIVA CASTRO. When I asked the missionary if he planned to paint over the slogans, he replied, “No. They’d just do it again.”

The lean, soft-spoken native of Marshfield, Mo., told me his church had only eight members, but that 143 had attended a recent Bible school. “We could start five mission congregations in a month if we had the leadership,” he said.

He looked at a knot of youth gathered under a tree near the church. “They are through school and most are willing

to work. They have looked and looked and are almost ready to give up hope. Even if they could get a job, they could earn only five or six dollars a week. It’s almost as expensive to live here as in the States.

“With the political and economic problems as critical as they are,” he continued, “I’d say that if Christianity doesn’t reach them in the next few years, then Communism will.”

The young graduate of Southern Baptist Theological Seminary smiled. “I hope to train some of these young men for the ministry. That’s the only way. We missionaries can’t do it alone. They aren’t foreigners and don’t speak with an accent. They know how to speak to the people.

“I never had such a challenge when I pastored churches in Missouri and Kentucky. I just wish more preachers at home could see this need. But I’m afraid too many are waiting for a dramatic experience of calling, instead of letting the Lord show them people hungry to hear the Gospel.”

We drove a few blocks to the Potter’s home on a pleasant street graced with stately sentinel palm trees. I learned that his lovely wife Nancy, a former secretary and high school home economics teacher, shared his vision.

“This poor country has had so much trouble with dictators and revolutions,” she said. “It’s a beautiful country and we love the people. I just wish we could do more.”

Paul nodded his agreement and added, “We feel so frustrated at being only one couple.”

—James C. Hefley



The Archives
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